AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The Psychic Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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The Phenomena of MATERIALIZATION

as demonstrated by

Ethel Post-Parrish

What great scientists disclose in their investigations of Materialization, as compared with present-day phenomena.

Tests of time withstand criticism; create confidence and become source of great consolation.

By

Juliette E. Pressing

Down through the ages, have come a cavalcade of prophetesses and seers who have demonstrated the cosmic law of *personal conscious survival.* The most dramatic *way-showers* have been the *mediums* who have demonstrated *materialization.*

In our modern days, *Ethel Post-Parrish,* founder of *Camp Silver Belle,* Ephrata, Penn., is one of these *way-showers.*

In her early career as a phenomenal medium, Mrs. Post-Parrish, familiarly called "*Ethel*" by her myriad of friends and devotees, was subjected to all kinds of strict and harrowing scientific tests to determine the authenticity and quality of her mediumship.

Not an Easy Life

Instances are recorded where she was securely tied and completely sewed into thick bags. The phenomena continued. *Silver Belle,* the delightful young Indian girl, who from the inner planes conducts the *Post-Parrish* seances, confounded her inquisitors and investigators.

Upon this firm foundation, the career of *Mrs. Post-Parrish* has carried through many years of service to the public. Each season, hundreds of visitors make a pilgrimage to *Silver Belle Camp,* a mecca of hope; tears vanish, inspiration for living is again established and the "*dead*" return through Ethel's mediumship. These spirit people explain some of the mysteries of life and tell their loved ones that God's will is just and that they are well and happy in their spirit home.

A Spirit Picture taken by J. EDWARD

Silver Belle

The life of any public medium, and especially a materialization medium, is not all a "*bed of roses.*" Sometimes through gross ignorance of the phenomena of materialization, the medium is charged with fraud.

Realizing that the uninitiated, especially, are concerned about conditions under which phenomena takes place, *Peggy Jefts,* the able cabinet attendant for *Mrs. Post Parrish's* seances, invites strangers, not having ever attended a materialization seance, to thoroughly examine the cabinet.

This rule was strictly followed in the seance I attended September first last at *Camp Silver Belle.* A ruby light, placed at the opposite end of the room from the cabinet, was exceptionally bright. The horseshoe circle of people could be clearly seen. As a matter of fact, I was so impressed with the brilliance of the light that I commented upon it.

Ethel Post-Parrish

Silver Belle, the gracious, gay little cabinet guide rushed forward into the circle to extend a hearty personal greeting to each person present, calling each by their full name. In this seance, the detailed perfection of each spirit form was most extraordinary.

In an exquisite gown of some gossamer appearing material, *Bertha Dombreck,* the spirit sister of *Agnes Davis,* materialized. Her message of encouragement and love was welcomed by her sister. A son, *Dr. Agnew,* also came to Mrs. Davis. He was garbed in a robe and on his forehead shone the insignia of the *White Brotherhood,* of which he is an active member.

Mayo and Crile

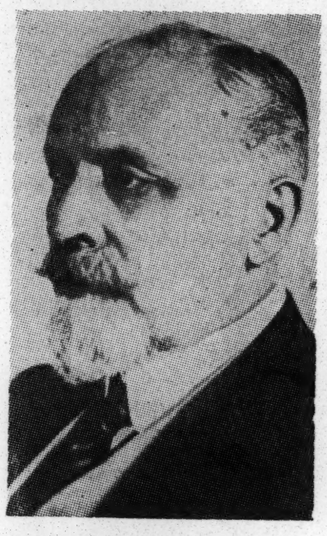
Dr. Agnew told us that *all* spirit people are engaged upon some tasks conducive to their happiness and progression. His explanation follows: *'The earthplane is but the elementary-school stage of your spiritual life. The earth is simply a stepping-stone to the spirit world. The greatest scientists of the past are living in that spirit world. They have not abandoned or discarded their knowledge, or experience, gained upon earth. They are still scientists and continue their research.*

"Many great medical aids have been discovered over here and projected through to the mentality of doctors upon the earth plane. I have met the famous Doctors (Mayo brothers) who successfully carried on great humanitarian work at Rochester, Minnesota.

"I've also seen Dr. Crile of the renowned Crile Clinic at Cleveland, Ohio. These men and thousands of others carry on their work on this side. We are now engaged in cancer research and hope to successfully give our findings and cure to some earth-plane physician."

Another instance, that proved the extended consciousness of earthplane interests, was when the radiantly beautiful niece of *Leafy M. Boatman* of *St. Petersburg* and *Lakeland,* Florida, danced out of the cabinet to the tune of *"My Wild Irish Rose"* which was being sung by the sitters. The girl's exquisite, white etheric robes fairly floated as she danced. Upon her forehead shone a brilliant star that scintillated during the graceful movements of her dance . . . then she turned to her Aunt and said: *"Oh, I am so happy to come to you. I love you so. I'm so close to my loved ones—only you can't tell my mother because she wouldn't understand."*

Famous Psychic Researcher



Baron Schrenck-Notzing
He is author of "THE PHENOMENA OF MATERIALIZATION

Spirits Have Duties

Then she greeted various people in the circle, and exclaimed: *"We love everybody."*

This beautiful spirit girl was *Francis Double* (California) who passed to the higher life at the age of fourteen. Many years of her young life, were spent in studying piano and aesthetic dancing.

She was a beautiful, graceful girl, abounding in joy and possessing great love for everything and everybody.

Her return, into this seance room, definitely demonstrated that characteristics, and emanations of the unseen qualities of disposition, extend into the higher consciousness, and are accentuated to an extreme degree when they return to the earth plane.

The work of such souls is to carry the joy vibration to weary, discouraged travelers who find life's burdens heavy. These *"joy-bringers"* seem to be able to answer prayer sent out to God, for light and strength.

Manifestations Individual

There is no particular set rule or standard to gauge what can or cannot be done by a spirit. Some teach that years of experence are necessary before a spirit attains sufficient power to manifest clearly in a seance room. *Apparently it is purely individual.*

A case in point was when *Dr. Conrad Wolff,* who had been in the spirit world only six months, came to *Josephine Bostwick Dunn,* 94 Orange Ave., Irvington, N. J. As he walked out of the cabinet he

(Continued Page 4, Col. 1)

WORLD CENTENNIAL CELEBRATION

of

MODERN SPIRITUALISM

sponsored by the

Federation of Spiritual Churches and Organizations

Committee Hdqts.: 67 Edinburgh St., Rochester, N. Y.

REV. J. BERTRAN GERLING, *Chairman*

Plans are fast nearing completion for the *World Centennial Celebration of Modern Spiritualism* to begin with a mass meeting in the City of Rochester, July 4th (★) and a banquet July 5th at The *Seneca Hotel.*

Rev. J. Bertran GERLING

Inasmuch as the entire celebration is sponsored by *The Federation of Spiritualist Churches and Associations, Inc.,* the annual convention of the Association will take place in Rochester, July 4th to 11th during the Centennial, according to President of the Federation *Rev. V. R. Cummins,* 611 Travis Bldg., San Antonio (5), Texas.

The program in *Rochester* includes; business and propaganda meetings conducted by the *Federation;* elaborate exhibits of rare spirit paintings, Fox relics and other treasures commemorating the 100th anniversary; motorcades to *Hydesville,* N. Y., eighteen miles from Rochester; Reception for delegations of foreign Spiritualists and noted American mediums and speakers; symposiums, open forums and discussions pertinent to the religious and scientific aspects of Spiritualism.

The entire delegation will leave Rochester, July 12th and sponsor a two-day celebration, July 13th and 14th at *Toronto,* Canada . . . leaving Toronto July 15th for *Buffalo,* N. Y., where on July 16th and 17th, the delegation will be joined by those who plan to continue on to *Lily Dale,* N. Y., where the entire week, July 18th to July 25th will be set aside for the celebration. A letter from *William A. Johnson* assures the Federation of full support for the gala event during their stay at the "*Largest Spiritualist Camp in the World,*" The Lily Dale Assembly.

★ ★ ★ ★ ★

(*) For the benefit of those who travel vast distances for the express purpose of attending this celebration, starting in Rochester, it is necessary to bear in mind that there is also another celebration taking place about the same time. It is the 100th *Anniversary of Modern Spiritualism,* sponsored by The *National Spiritualist Association.*

Rev. Robert J. MACDONALD

Rev. Robert J. MacDonald, chairman, 214 Fourth St., Niagara Falls, N. Y., announces that this celebration will begin June 30th, continuing July 1st and 2nd at Lily Dale, N. Y., and last three days, prior to the official opening of Lily Dale Assembly.

With this thought in mind, thousands will make an effort to attend both celebrations . . . journeying to *Lily Dale* first to take part in the three day program, then traveling to Rochester for the *World Centennial Celebration.*

All organizations and their members, in fact, *all Spiritualists* are cordially invited by the chairman and officials of both centenrials, to attend and take part in both celebrations. For details write *Rev. Gerling* or *Rev. Macdonald.*

Buffalo Celebration Canceled

Last year, plans were made by the N. S. A. to hold their Centennial celebration at The *Lafayette Hotel,* Buffalo, N. Y., March 28, 29, 30, and 31st. *These plans have been canceled,* according to *Chairman Macdonald.* Instead the *National Spiritualist Association* sponsored *Centennial of The 100th Anniversary of Modern Spiritualist* will be held at *Lily Dale,* June 30, July 1st and 2nd as previously stated.

"GRAND SOUVENIR BOOK" PRIZE WINNERS

From hundreds of entries, the winners of the four World-wide contests: HYMN: Audry Ann Farr, Hollywood, youthful stage, screen and radio star; title "Upward, Loyal Workers" set to the music of "Onward, Christian Soldiers." ESSAY: "Why Spiritualism Was Born" by Ernest Thompson, Editor of "Two Worlds". MOTTO: (Winner's name withheld). POEM: "Dignity" by R. S. Corbett, Pastor of The Ravenswood Spiritualist Society, England. See "Grand Souvenir Book" announcement, Page 4.

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The Lord Is My Shepherd

This discourse was delivered last Christmas, by WHITE EAGLE, a Red Indian, who speaks through the instrumentality of GRACE COOKE, medium for data found in The WHITE BROTHERHOOD series of teachings (*) published by WHITE EAGLE LODGE, 8 St. Mary Abbot Place, London, England.

"The Lord is my shepherd." Who, then, is the Lord? The Supreme Being? Yes. Then how far does His influence and His Life touch our own?

Do we think of the Lord as some great and glorified Man reigning in the heavens, far removed from the earth and humanity? Or do we conceive some universal Spirit, supreme in heaven and descending to the earth and influencing the activities and the growth, both physical and spiritual, of man?

Do we think of the Lord as being that spiritual essence or power which can take command within our own being, and use our brain and our heart to the very finest and highest ends, so that our individual lives can serve and bless all sentient life, and all humanity—in other words, do we regard the Lord as being the Christ, the Son of God? For Christ, the light of man is also a child of God, and in man takes form and flesh.

Giver of All Life

Thus we would interpret for you the Lord who is both your shepherd and that of all men, whose Spirit is not confined in any one nation, but is international and universal. There is no difference throughout the world. We have seen the red men of the backwoods expressing the love and gentleness of Christ in their love for animals, for all the growing things of nature, their worship of the great White Spirit, giver of their harvest, the giver of all life through the Sun.

Some of these men had come to the very peak of spiritual attainment. What you today consider to be a savage race is often the dying remnant of some great race of the past. In this present age, men are approaching that peak of spiritual attainment which they of the past have touched before your day. But you have not reached it yet.

Spirituality does *not* depend on the culture of the mind, as you understand it today, but the evolution of the spirit, the spirit of all love, all wisdom and all power.

Spiritual Attainment

From time immemorial, this evolution of the spirit divine within man has been proceeding; one great race after another comes into existence, rises to the peak of spiritual attainment, and then slowly declines.

Yet the human spirits once inhabiting the bodies of men of that ancient race have passed onward to realms of beauty and glory, where they are still continuing, still co-operating with the universal spirit, the Father Mother God, in the work of assisting those that follow after to attain to that same spiritual power and glory.

In individually isolated cases, you can recognize peaks of your own humanity, great and advanced men who are advanced beyond the simple and the ordinary men. These spiritual personalities are children of God, even as you, and in you is that same potential greatness and beauty of manhood and Godhood.

Divine Part of Man

This is the purpose of your present life, that you may so attune yourself to love and brotherhood. *The Lord is my Shepherd.* Which and what Lord? The spirit of Christliness within shepherds man. A shepherd is a man with a great and tender and a selfless heart. No matter what conditions prevail the shepherd seeks to protect and care for his lambs and sheep. Why, the very psalm was conceived in the heart of a simple shepherd tending his sheep on some lonely hillside; and none knew better than he that the Spirit of Christ within, the divine part of man, He only leadeth man into green pastures, and beside still waters.

Here are two pictures—first that of green pastures and still waters; and opposing, contradicting this, that of the world today — confusion, chaos, suffering, torture, cruelty, hatred—the picture which man presents to his God.

Contrasted to this we return to the picture which God presents to man. Kindliness, brotherlness, goodwill . . . peace, beauty, achieved through the gentle ways of the Master in man. Man chooses the way of suffering, through cruelty and ill-will..

You will say, *"That is all very well; but we are living in the world, and must meet conditions as they present themselves, resist force by force."*

You think so? but experience should teach you that progress can never, never, *never* come to mankind throughsuch methods. It is the law of life that man shall love his brother.

What Jesus Taught

Jesus taught the gospel of love and goodwill, and in spiritual truths there can be no compromise. You cannot compromise between the heart and the mind. The heart is the dwelling place of the divine mind, the good Shepherd. The actual ego, the seed atom of life is in the heart, and not in the brain. The brain is an instrument to enable man to understand and comprehend the material universe, but the brain must follow the guidance of the heart.

The third point, This development of awareness within the heart depends upon the very simple things of life, the kindly, everyday service one to the other, in home and busness. You do not expect to meet gentleness and courtesy in the commercial world — but you should do so.

The spirit of the *Lord* should permeate all human life. *And it will.* But there must be pioneers, remember, and Jesus, who was a vehicle for the *Lord*, taught His disciples the Way.

Do men today listen to His voice? No, because the brain is over assertive. But the brain will learn its lesson through suffering. The intellect alone leads to coldness and death. And resurrection of a dying soul can only come through the resurrection of Christ in the heart.

Why They Come Back

Have you not come across men whose souls seem dead, but who have powerful minds. These minds, nevertheless, are incapable of solving the mysteries of birth and death, which cannot penetrate the veil lying between the earth and the worlds of spiritual glory beyond the veil.

These minds, or hard intellects, are incapable of giving consolation and peace to suffering souls, because such minds being barren, contain no power to touch the human heart. But the simple *Red Indian,* or the shepherd of long ago can reach to the most precious and vital thing within man, and give peace and hope.

Earthly brethren, why do we come back from the spirit world to labor amongst men? Not to convert you to our way of thinking, but to endeavor to bring through the veil joy, hope, beauty, inspiration.

We know the sorrows of human existence, because we have ourselves endured them.

We know the heartaches, the disappointments of human life, the fears and doubts and the terrors; *we know* also that behind the whole of human endeavor there is hope and light, kindled through your presistent thoughts of kindliness and goodwill. *We know* that every grumble, every depressing, every fearful thought weaves into your spirit garment darkness and greyness, enslaves your spirit, which should be a radiant thing.

Spirit Purified

When you leave the physical body and pass into the world of spirit, you will be clothed in a garment which you have created by your thoughts. We emphasize this, because thoughts are subtle, thoughts are living things, which have the power to create.

Thought will create round you an aura of heaviness, depression and greyness, or an aura of beauty, of light. And in that place from which I come, and to which you will one day go, the luminosity of the spirit within, or the beam of light within your heart, gives radiance.

This work of purifying the spirit body *must be done.* It is finer and better for you to do it here and now, because earth is a school, a training ground, and opportunities are placed before you for no other purpose. Things do not go wrong in your life; you think they do, and that you have good luck or ill luck, chance or mischance, There is no such thing.

God Moves Mysteriously

God's world is a world of law. All human life has to come into harmony with the divine law of cause and effect. No one can escape these divine laws, neither man nor country, world or planet. Eventually, Good, the divine power, or God, reigns supreme. If a man sins against that divine law and order, he is hurt, he suffers, he is crushed.

But when man enters into the glory of mastership, when he recognizes the Lord within as his shepherd, then earthly conditions have no power over him.

Did not the Master say, *"The prince of this world cometh, and findeth nothing in me?"*

Beloved, children of earth, the clouds which now hang over you, the clouds of distress and chaos are passing, passing rapidly. You will see the power of the holy spirit take possession of humanity. Remember that God moves in a mysterious way. . .

You wait on the verge of the new *Aquarian Age,* when there will be born again on to this earth the new race. You live in an age of preparation for the coming into being of the new race . . . On the verge of the age of brotherhood and goodwill. Put your heart into this construction of brotherhood and goodwill.

Never mind what the other man does. You will do no good by retaliation, by believing *"he is wrong and I am right."* No man is all wrong, and none is all right. No man is totally white, and none totally black, for all are a mixture of both. How dare we judge our fellows!

Are You Ready?

We know not his heart, we know not what lieth behind him, or what *Karma* he has to bear. We must in very honesty abide in peace and hold our tongues, and give forth love and goodwill, knowing that God is love, and God is working his purpose out, and bringing into being the grand and glorous age of brotherhood.

Peace be with you all, and remember the silent watchers who are with you in your daily life, and who will one day meet you, when the veil is drawn aside, and you are called hence.

There is no time to waste. Today is the time to take account, and to endeavor to recognize the guidance of the Lord, the shepherd, within. He will never fail you in any human difficulty or problem. Once the Lord possesses your heart, he knows your every need, and has the power to bring assistance . . . *if you are ready to be so helped by the power and love of God.*

And now may peace, the abiding peace of God, and the enfolding spirit of love, dwell in your heart. *Amen.*

(*) Dale News, Inc., carry a complete line of "The White Brotherhood" books; one of the outstanding publications is the book: "The Christian Mysteries" which includes The Divine Revelation of St. John . . . an interpretation according to the teachings of The White Brotherhood, Price $2.00.

SPIRITUAL HEALER

Psychic Observer

Rev. Ruth I. Coyle, Spiritual Healer and Mental Medium; pastor and President of The Unity Spiritualist Church, K. of P. Hall, 5454 Hohman Ave., Hammond, Indiana.

Private consultations by appointment at Rev. Coyle's residence, 543 Gostlin St., in the city of Hammond.

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Warren Chandler

The Understanding Friend

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WALT WHITMAN

POET — VISIONARY — HEALER

AMERICA'S GREATEST LITERARY FIGURE WAS CLAIRVOYANT

By

John Morris

Walt Whitman

Not only was *Walt Whitman*, the great American poet, a visionary and believer in the immortality of the human soul but he was, without doubt, a spiritual healer of outstanding ability and sensitivity.

He would sit by the bedside of some poor sufferer and talk to him in a low, smooth voice, the while he held the patient's hand, or passed his own hands over the ailing one's forehead, and time and time again the dying recovered from his ministrations.

When in 1862 *Walt Whitman* as a young man, at the time of the Civil War, went to Washington, he took up the work that was to claim him constantly for a number of years—the visiting of the sick and wounded in hospital.

He Was A Healer

Resolving to abstain from all drinks but water and pure milk, and all fat meats, he cultivated a "*pure, perfect, sweet and clean-blooded body*" so that he might give of its health to the needy in hospitals.

Whitman, aware of his own powers, wrote:—

"I formed the habit, and continued it to the end . . . visiting the populous wards of suffering men. Somehow the effect was palpable. The badly wounded would get some ease . . . intellectual and emotional natures would be at their best. Deaths were always easier, medicines seemed to have a better effect when given and a lulling atmosphere would pervade the wards."

That Whitman was not only a healer but also believed in survival beyond death there can be no mistake. From even a perfunctory reading of his prose and poetical works, there emerges ample evidence of his firm conviction of the spirits immortality.

From early boyhood, his intimacy with and love for the beauties of nature awoke within him a keenly developed awareness of the mysteries of Life and Death.

No Fear of Death

The sea was his greatest love, and he would stand upon the beach and commune with the waves, hearing in their pounding not only the rhythmic beat but voices that spoke to him. In later years he crystallized his early oneness with the sea in a beautiful poem called "SEA DRIFT"—

"Whereto the sea, answering,
Delaying not, hurrying not,
Whispering to me through the night, and very plainly before day-break,
Lisped to me the low and delicious word death,
And again death, death, death, death. . . ."

Death held no fears for him. Indeed, he saw in death only a blessed release from agony, saw it as a beginning to greater spiritual development, and urged others not to fear death but to be glad for its coming.

Of the activity of the soul beyond death he writes in "Crossing Brooklyn Ferry":—

"It avails not time nor place—distance avails not,
I am with you, you men and women of a generation, or ever so many generations hence. . . ."

And again, from "Who Learns My Lessons Complete":—

"I do not think that seventy years is the time of man or woman,
Nor that seventy millions of years is the time of man or woman,
Nor that years will ever stop the existence of me or any one else."

Those of little faith will find inspiration from his poem "Song of Myself":—

"What do you think has become of the young and old men,
And what do you think has become of the women and children?
They are alive and well somewhere,
The smallest sprout shows that there is really no death,
And if ever there was it led forward life, and does not wait at the end to arrest it.
And ceas'd the moment it appeared,
All goes onward and outward, nothing collapses,
AND TO DIE IS DIFFERENT FROM WHAT ANYONE SUPPOSED!"

That he possessed certain clairvoyant and clairaudient gifts there is no doubt. Because he was a poet and like all poets, highly imaginative, it might be said that his visions and strange, prophetic dreams, were but the outcome of that imagination and not due to any psychic faculties.

Peace and Quietude

Certainly, a residue may be attributed to his imagination, but equally certainly can it be said that he actually heard voices and saw forms. In his poem, "Mirages," too lengthy to quote fully here, he writes of:

"More experiences and sights, stranger, than you'd think for,
Times again, now mostly just after sunrise or before sunset,
Account for it not — credit it not—it is all true
People and scenes, animals, trees, colors and lines, plain as could be,
Were showed to me just aloft to the right in the sky hedge,
Or plainly there to the left on the hill-tops."

Of a dream that was recurrent with him throughout his life he says:

"There is a dream that for years at intervals has come before me, and I really believe, has entered largely into my practical life—certainly into my writings, and shaped and colored them. It is nothing more or less than a stretch of interminable white-brown sand . . . with the ocean perpetually rolling upon it . . . This scene, this picture, I say has risen before me at times for years. Sometimes I wake at nights and can hear and see it plainly."

As he grew older and illness gripped him, he retired to his beloved country, and spent his days amidst the peace and quietude of the forest greenery.

"Psychic News"

N. S. A.

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BURNS NEW MINISTER OF STANFORD CHURCH

REV. RAYMOND E. BURNS, lecturer, teacher, mental, trance and direct-voice medium; recently newly appointed minister for The ALBERTSON MEMORIAL CHURCH OF SPIRITUALISM, INC., 485 Summer St., Stamford, Connecticut.

Rev. Raymond E. BURNS

REV. BURNS has served as minister for some of the largest Spiritualist church congregations in America: The PLYMOUTH SPIRITUALIST CHURCH, Rochester, N. Y.; The CENTER OF PSYCHIC SCIENCE, Statler Hotel, Buffalo, N. Y.; The MEMORIAL SPIRITUALIST CHURCH, Norfolk, Virginia; GENERAL ASSEMBLY OF SPIRITUALISTS Conventions and various Spiritualist Camps throughout the U.S.A.

What Is This SPIRITUALISM

It is mighty in its power; glorious in its manifestations; sweet in its essence, and eternal in its growth.

By

Harre C. Milesi

Many are still in darkness as to the truth and reality of this religion, called *Spiritualism*. It still is, as it has been in the past, feared by many who, in their ignorance, cling to the theory that it is a power other than God.

This thought has been instilled in their hearts and minds by those who were and remain their spiritual leaders . . . teachers who led them to believe that their word was the truth and could be relied upon.

Today, we find many afraid to seek the knowledge and comfort of this wonderful truth. As by looking in a mirror we see our image, so will we of earth one day see the reflection of the things that have been withheld from the children of God.

His Wonders . . .

Time moves on, and in its moving, brings many revelations to the earth inhabitants. Those attuned to the rays of the spirit will see and feel these revelations. They will know that God does work in his mysterious and yet natural way, *his wonders to perform*. We, his children of mortal earth, are the receivers of these wondrous revelations.

It is true when He said:"*Ask and ye shall receive*"; "*Seek and ye shall find*"; "*Knock and it shall be opened unto you.*"

Those who have asked and knew they would receive, *have received* a hundred fold; those who sought with love and faith believing, *have found*, and those who had courage, love and unselfishness of purpose, *have knocked* and the door opened.

And so, the mortal grows in wisdom, and in growing that inner desire to seek becomes active, and starts to inquire according to its awakening from its revelations. So its seeking brings it to this religion we call *Spiritualism*.

What is this Spiritualism? That is the first thing this newly awakened soul asks.

More questions follow: "*What is it about?*"; "*How does it work?*"; and *Is it part of God's plan?*"

The soul in its seeking becomes for a moment puzzled with the answers these questions brought.

God's Law Never Changes

Spiritualism is a religion that reveals the reality of life here and hereafter. The spirit still lives in that land beyond the river, losing none of its earthly traits . . . advancing as it awakens to the demands of the spirit and its life. As it advances and realizes it still has life, and that, under proper conditions, it can relay to those of earth its joys and happiness, it gives, to those bereaved, the consolation of their existence and life. By so doing comfort and joy is brought to many who mourn them as dead and gone.

Spiritualism gives to man the truth; "*As ye sow so shall ye reap*" and that we do not have to wait until we are devoid of flesh to be judged.

All things of the earth should be adjusted in the earth, if not they will still be part of ones existence in the world of spirit.

All must sow in order to reap. All of which will, in time to come, bring peace of body and mind. If we sow corruption, we reap corruption; if we sow righteousness, we reap righteousness. *God's law never changes.*

What Spiritualism Teaches

Spiritualism teaches that death does not make of a so-called sinner—a saint, or of a fool—a wise man. We will be there as we were here . . . only deprived of the flesh. Death is birth to a grander life and better living.

So, being still in the flesh, it must be our desire to seek and know more of the spirit and of that land which will, one day, be our home.

We as earth children must realize that we are responsible for our bodies while they are expressing in this mundane sphere of expression. We must also realize that we bring unto ourselves many things by our wrong thinking and actions. We are made to suffer, for as we have thought and acted, we have attracted.

So while our spirit is incased in these fleshly bodies of ours, let us think right. It is only through right applicaton of things of the earth in moderation that we can receive the benefits which will come by right thinking and right doing.

Spiritualism teaches that the human soul is always given a chance to adjust itself and begin anew. Spiritualism also teaches that the doorway to reformation is never closed against any human soul here or hereafter; and that in the kingdom of the spirit there is room for all.

Spiritualism teaches that as we live our life here in this mortal earth and, whether good or otherwise, we will receive, in the land to come, our just desserts. Our building must begin here and now, in order to reap in the land of spirit the rewards of our earthly travels.

Spiritualism's Message

Spiritualism is God's message coming down through the ages telling man of those who dwell in that land of spirit. They come back to guide us along the trail. They assist us so we may ever try, with courage and faith, to do our earthly tasks well.

Spiritualism has carried weary souls along life's rugged path, and given them strength and courage to make the best of their temporary earthly lot.

Spiritualism has instilled within them the ferver to go on and keep looking to the hills from whence cometh our strength and the spirit.

Spiritualism has erased, from the minds of people, the fear of death. It has soothed the bereaved. It has consoled the weary and strengthened the weak. It has given wisdom to the seeker, vision to the blind, hearing to the deaf.

Spiritualism has given new faith to the souls who walk the path of life, it has given health to the bodies that have freed themselves of fear and superstition. It has released the soul from earthly dogmas and man-made creeds; it has made man feel the presence of God in all good and perfect things.

And so, *Spiritualism is mighty in its power, glorious in its manifestations, sweet in its essence, and eternal in its growth.*

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MATERIALIZATION

Ethel Post-Parrish

(Continued from Page 1, Col. 3)

knocked over a trumpet that stood alongside. He picked it up, made a joking remark about his awkwardness and then, with manner of a cavalier, selected a rose from a vase of flowers and handed it to *Mrs. Dunn* with his compliments. Several relatives succeeded *Dr. Wolff*. *Mary*, a small, graceful daughter was followed by great-great grandmother *Bostwick*.

It was interesting to observe the different personalities, distinctly different in age, sex and era. The grandmother extended back five generations. The love tie binds and remains unbroken, though centuries may intervene.

Seance "Tempo"

Ella May Emerson, Worcester, Mass., had the joy of receiving two beloved friends, *Fred Brown*, a soldier of World War I, and *Alice M. Wheeler*, a Smith College chum, who passed away seven years ago.

Gray, a tall handsome boy, exhibited great pride and love for his mother, *Mrs. T. Gray Colburn*, 730 Maury Place, Norfolk, Virginia, when he said: *"Friends, this is my mother."* Confronting her, he continued: *"Was there ever such a mother as you? I love you, dear. Keep smiling always. I love your smile. I'm with you constantly. Keep smiling."*

With this glorious boy, there was a sense, or I might say, a spirit of joy and happiness. Each seance seems to have a keynote—*a certain tempo*. Usually in all seances, over which *Silver Belle* presides, there is a spirit of love and joy. In this instance, and I repeat it was the evening of September 1st, 1947, I felt as though the angel of love and joy had given the *Golden Key* to *Silver Belle*, thus releasing an effulgence of joy, happiness, love and good cheer.

Partial Materialization

The next phenomenon was unusual, and rarely witnessed. What appeared to be a ball of dark ectoplasm floated up as though emerging from the floor itself. Finally, it settled in the center of the circle. Suddenly hands appeared. To see unattached hands in the center of the floor is a startling sight.

Expanding and extending about this dark ball of ectoplasm, hands molded, or perhaps it would be more descriptive to say, unfolded a cape, under which was the full form of a child, dressed in a soft white gown. This child, *Anna Marie*, called to her Mother, *Undene Larsen* of Norfolk, Virginia.

Youth dominated this seance. *"Jacky Boy,"* a light-hearted lad of about eight, came to see his Mother, *Bessie D. Francis*, 110 E. 28th Street, Norfolk, Virginia. He sang a gay song and told of his work and interests in the spirit realms. This child passed away when an infant. He has attended the halls of learning where his latent talents have been developed.

Spirit Photography

The radiantly lovely blonde wife, *Helen*, came to her devoted husband, *Elmer Dunkle*. They embraced and walked arm in arm the full length of the room. Mr. Dunkle has provided *Helen* sufficient opportunity to familiarize herself with the technique of communication as he attends numerous seances. Helen's spirit *"extra"* has appeared on several pictures taken at *Silver Belle* by *J. Edwards*, noted spirit photographer associated with the camp.

In her unfailing, radiant beauty and strength of spirit, my Mama, *Anna Ewing* came to me along with numerous loved ones of others who were included in this group of about twenty people.

Spiritualists who are *"believers"* and who, as a result of their knowledge, create an atmosphere of harmony and peace, are usually recompensed by excellent results in such seances. Unbelief and skepticism seem to *"freeze"* the psychic force necessary for materializations such as I have described.

What Richet Said

In the annals of psychic research, voluminous records have been made, concerning the experiments and tests of this intriguing phase of mediumship, known as materialization.

Baron Schrenck-Notzing, an eminent German physician, devoted years to the study of mediumship and mediums; his investigations included a series of seances with *"Eva C,"* famous materialization medium who was sponsored by *Mme. Bisson*. Many amazing photographs, made of ectoplasmic forms, profusely illustrated the Baron's book: *"Phenomena of Materialization"* in which he carefully records results obtained in seances. This great book is one of the most significant contributions to modern psychical literature.

In France, *Charles Richet, Professor of Physiology* at the Faculty of Medicine in Paris, wrote a book of tremendous importance: *"Thirty Years of Psychical Research."* In it are records of his findings after years of assiduous research with such mediums as *William Eglinton, Mme. d'Esperance, Palladino, Eva C, Kluski and Marthe Beraud.*

It was with *Marthe* that the *Professor* became convinced of the reality of materialization. In the famous records *Richet* emphatically writes: *"I shall not waste time in stating the absurdities, almost the impossibilities, from a psycho-physiologoical point of view, of this phenomenon. A living being, or living matter, formed under our eyes, which has its proper warmth, apparently a circulation of blood, and a physiological respiration which has also a kind of psychic personality having a will distinct from the will of the medium, in a word, a new human being! This is surely the climax of marvels! Nevertheless, it is a fact."*

Crookes' Experiments

Dr. Gustave Geley, distinguished modern psychic researcher, wrote thousands of pages attesting to proofs received in his many experiments with various mediums. The most palpable evidence he produced, for the reality of metaphysical phenomena, were the *Kluski* plaster casts which are still on view at the *Metaphysique International Institute* in Paris.

Lastly, perhaps the best known experiments in materialization were those carried on by *Sir William Crookes*, one of the greatest physicists of the last century. He conducted his investigations with the medium, *Florence Cook*, through whom manifested the famous spirit, *Katie King*.

From the very beginning, he was eager to attain greater knowledge on subjects, where science could contribute to humanity's progress and prior to embarking upon the quest which later caused him joy, pain, chagrin and confoundment, *Sir William* made the following statement:

"Katie King" Phenomena

"Views or opinions I cannot be said to possess on a subject I do not pretend to understand. I prefer to enter upon the inquiry with no preconceived notions whatever as to what can or cannot be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all physical forces. The increased employment of scientific methods will produce a race of observers who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy."

After many months of research, point by point, *Crookes* grappled with the great problem; to establish the separate existence of the two girls — *Florence Cook* and *Kate King*.

He measured the difference in height; noted the absence of a blister on *Katie's* neck; the absence of perforation in Katie's ears; the difference in complexion, in bodily proportion, manner and expression.

Trickery Ruled Out

He had himself photographed with *Katie King* and *Florence Cook* in the same position and, while his picture completely tallied in the two photographs, the discrepancy between the girls was well observable.

Later, *Crookes* was allowed to enter the study with *Katie* and saw, by the light of a phosphorous light, the medium in trance while *Katie* was standing by her side.

At another time, in the full blaze of the electric light, *Katie* and *Miss Cook* were seen together by eight people, besides *Crookes*. Forty-four photographs were taken. Altogether they bore out marked difference between the medium and the apparition.

To the argument of trickery, Sir William replied: *"To imagine that an innocent school girl of fifteen should be able to conceive, and successfully carry out for three years, so gigantic an imposture as this; and, in that time, should submit to any test which might be imposed upon her, should bear the strictest scrutiny. She was willing to be searched at any time, either before or after a seance, and met with even better success in my own house than at that of her parents. She knew that she visited me with the express object of submitting to strict scientific tests.*

"To imagine the Katie King of the last three years, to be the result of imposture, does more violence to one's reason and common sense than to believe her."

Great controversies arose as a result of the publication of *Crookes'* experiments with this young medium *Florence Cook*, but to the very end, Sir William remained steadfast in his original statements concerning his *"Florence Cook-Katie King"* researches.

The First Seers

Before the British Association at Bristol, in his Presidential address in 1898, he declared: *"Upon one other interest, I have not yet touched — to me the weightiest and farthest reaching—of all. No incident in my scientific career is more widely known than the part I took many years ago in certain psychic research.*

"Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence, differing from the ordinary intelligence common to mortals. I have nothing to retract. I adhere to my already published statements. Indeed, I might add hitherto."

The first seers and prophetesses (mediums) were the sibyls. History dates the works of these *wayshowers* from the Third Century A.D. These records are available to mankind so that we may learn more of *God's Cosmic Laws.*

The living mediums, the wayshowers of today such as *Ethel Post-Parrish*, are demonstrating the age old truths . . . that Man is an immortal spirit, ever reaching, ever climbing toward his true heritage. Conscious knowledge that we, too, are immortal spirits and Sons of God, will carry us to greater heights in this world of ours. *Why not seek this knowledge?*

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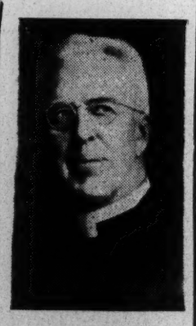

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Rev. Joseph M. McWilliams, Dean of the *Temple of Spiritual Science* of Jersey City, New Jersey, for the past eighteen years, is now residing in *Camp Cassadaga*, Florida. Later *Rev. McWilliams* will establish a *Temple of Spiritual Science* in Florida of which he will continue to be the Dean.

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McWilliams

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Center of The Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardents, London W. 14, England.

ALABAMA

BIRMINGHAM—Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Tues. 7 P. M.; John Bloodsworth. Gertrude Baker.

ARIZONA

PHOENIX—Firstt Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

ANAHEIM — Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Church of Spiritual Wisdom; 352 West Fifth Avenue, C. E. Goodale, Frank E. Watson.

Fresno, California

FRESNO—Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda Ave., Sunday & Tuesday, 7:30 P. M., Edna Kelley.

HANFORD—Church of Revelation, 221½ Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

Hollywood, Califnoria

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

Chela Religious Foundation, Inc., 1018 N. Fairfax Ave.; Sun. & Wed. 8 P. M.; Eugene R. Pike; Jean Pike (GR-1464).

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Frautel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th æ Locust. Sun. 7:30 P. M.; R. E. Kirby.

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Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Tobey.

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Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

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Christian Spiritual Church, 61814 Broadway; Sun. 7:30 P. M.; B. L. Pigg.

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Universal Chapel of Light, 1509 De la Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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PUEBLO—Progressive Church of The Soul, 618½ North Main St.; K. of P. Hall. Sun. 8 P. M.; Rosie Lyons.

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BRISTOL — Michel Spiritualist Church, Stephen Terry Hall, 8 South Elm St., William P. Morgan.

Hartford, Connecticut

Hartford Spiritualist Temple, Inc., 758 Asylum St.; Alice Behrendt.

The First Church of The Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

NEW HAVEN—The National Spritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Tyson.

STAMFORDAlbertson Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C.

Progessive Church of Spiritualism, Pythian Temple, 1012 Ninth St. N. W.. Sun. 8 P. M.; A. Haerman; C. Hickerson; M. McFarland.

Church of Two Worlds, 1010 Seventeenth Street, N. W., Sun. & Wed. 8 P. M., Hugh Gordon Burroughs; Freda Dorothy Egbert, Sec'y., 7529 Alaska Ave., N. W., Washington (12) D. C.

1st Spiritual Science Ch. (branch of S. S. Mother Church of N.Y.C.), 1900 "F" St., N.W.; Sun., Tues., Wed. & Thurs., 8 P. M.

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Mizpah Church of Spiritual Science. Inc., 3423 Holmead Place, N. W., Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy.

FLORIDA

CASSADAGA—(Voiusia County) Southern Cassadaga Spiritualist Campmeeting Association; Season, January, February & March, 1948; Psychic Observer distributor, Ethel Wittnebert.

Dayonta Beach, Florida

First Spiritualist Ch., 613 Broadway Ave.; Katherine Windle.

Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

FT. LAUDERDALE — Beckoning Light Spiritualist Ch., Woman's Club, Stranahan Park; Sun. 8 P. M. at 200 N. E. 4th St.. Jewel Williams.

Miami, Florida

Spiritual Ch. of Christ, I.O.O.F. Temple, N. W. 4th St & 2nd Ave.; Sun. 8 P. M.; Thurs. 2 P. M at 1220 N. W. 6th St.; Sat. 8 P. M. at Women's Club, Ft. Lauderdale; Maude Allen.

Litle Shenandoah Spiritualist Ch., 644 S. W. 6th Ave.; Sun. & Wed. 7:30 P. M.; Ermel McNab; Etta A. VanAlstyne.

Spiritual Alliance Temple of Light, 54 N. W. 34th Ave. Mabel Martin.

Temple of Continuity, 1722 West Flagler St.; Geraldine Pelton.

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of Life and Light Spiritualist Science Church, 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M.. J. A. Portier.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.. Marie Wilson.

ORLANDO—Christian Light Spiritualist Church, 2 miles on Winter Garden Road; Sun. 7:30 P. M.; Anaheim Thrash.

St. Petersburg, Florida

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:45 P. M.; Clifford L. Bias; Charles Swann.

Spiritualist Church of he Beloved, 2806 Central Ave., Ethel Post-Parrish.

Tampa, Florida

Cooperative Spiritualist Ch., 402 Grand Central Ave., H. Louise Miller; Mable Badgley, Sec'y., 8105 North Fremont.

First Spiritualist Church, 512 East Paris St.. Sun., Wed. & Fri. 7:30 P.M.; Dorothy Graff Flexer.

Golden Rod Spiritualist Church, 702 Lake Ave.; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Church, 6514 S. Ashland Ave.; Harry Tuffs, Pres.

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn.

Faith Spiritual Church, 2614 N. Austin Ave., Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

1st Polish American Spiritulaist Ch., 3940 W. Fullerton Ave.; services 2nd & 4th Sun. 2:30 P. M. in Polish; Sun. 7:30 P. M.; Charles Rolak.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritual Church of Divinity, 6146 S. Ashland. Freda Brown.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1938 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Pepper; W. J. Rogers.

Puritan Spiritualist Church, 812 West 59th Street, Rose MacKay.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Scientific Center of Spiritualism, Midland Club Hotel, 172 West Adams St.; Catherine Larney.

(Continued Top Next Col.)

(CHICAGO CONTINUED)

Sunflower Spiritualist Church, 2424 North Avers Ave., Wed., 2 P. M.; Sun, 8 P. M.. Lena Schaefer

The First Temple of Universal Law, 4740 North Western Avenue, Fifth Floor, Charlotte B. Birkner.

Federation of Spiritualist Churches and Associations, Inc., (Illinois Unit), Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

Third Spiritualist Ch. (O.O.F.S.) 5931 1st Ch. of Divine Healing, 4234 Irving Park South Morgan, John Skinner.

First German American Spiritualist Church, Somers Hall, 3349 West North Ave.; M. Schwartz.

First Ch. of Divine Healing, 4234 West Irving Park Road; P. A. Bernhardt.

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Lena Drews.

Liberal Psychic Science Church, 1331 South 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain

Spiritual Science Church, Sixteenth & Cleveland Ave.; Leona Ellis.

JOLIET—First Spiritualist Church, Jasper & Glenwood Place. Charles Kroplin.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

OAK PARK — White Flower Episcopal Spiritual Temple (I.O.B.), 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Rice R. Massey Phone: Mkzzie 5732.

PEORIA—Divine Light and Truth Ch., of Spiritualism, 219 Pine St.; Jeanette Smith.

STREATER—Good Will Spiritualist Ch., 701 East Bridge St., Sun. 7:30 P. M., Emma Dryer, Pres; Olive Haring, Sec'y.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON — First Spiritualist Temple, Madison Ave.; Fanchion Dennis Harwood.

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun of every month, all day service; Bertha Dailey.

ELKHART — Clarke's Memorial Spiritual Center, 316 Division St.. Jeanette Osborn.

EVANSVILLE — Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoeppel.

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

The Progressive Spiritualist Church, corner of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

Universal Spiritualist Ch., cor. Hamilton Ave. & E. Washington St.. Sun. 7:30 P. M.; Ola Florence; James Florence.

KOKOMO — True Spiritualist Ch., Red Men's Hall. West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFYETTE—Church of Divine Truth, Red Man's Hall, Fourth & Ferry Sts.; Elsie Fay Brown.

LaPORTE—The People's Psychic Church. 1005 Jeerson Ave.; C. W. Mills.

MARION—Distributor of Light Spiritualist Church, (S.M.A.), Nebraska & Second St., Mabel Pittman.

MUNCIE—First Spiritual Church, 102½ North Walnut St.; Opal Swank.

RICHMOND — Independent Spiritualists' Association, 8th & Main Sts., I.O.O.F. Hall, Room 8; Carrie B. Owens.

Terre Haute, Indiana

Golden Hour Spiritualist Church, 503½ Wabash Avenue; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E., Sunday 7:30 P. M., Eloise Page & E. B. Page.

CLINTON — Center of Liberal Thought, Lafayette Hotel, E. B. Page.

DAVENPORT—Modern Spiritual SChurch, 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Avenue; Vesa E. Huffman.

KANSAS

KANSAS CITY — Spiritual Church, 1061 Armstrong Ave.. Sunday 7:30 P. M.; Tuesday and Friday, 7 P. M., 828 Ann Ave.; Bettie J. Palmer.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

PORTLAND—The Alliance Spiritual Center of Portland, Room 36, 53 Exchange St., Roger E. Hooker.

MARYLAND

Baltimore, Maryland

Temple of Wisdom, 500 East 39th St., Elizabeth H. Dennis.

Universal Science Spiritualst Ch. (N.S.A.) 601 W. North Ave. (corner John St.); Sun. 7:45 P. M.; Grace Betz; BR 4294.

United Bible Spiritual Temple, 1815 North Broadway; Grace P. Bauer.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch., Odd Fellows' Hall, Water St.; Roxey Newhall.

Boston, Massachusetts

Daniel Spiritual Church, 59 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P M.; D. H. Durant.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Milesi, Minister.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St.. Charles E. Lyons.

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN—The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

SALEM—The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritualist Alliance Church, 9 Market Street; Elmer Bartlett, Pres.; Alice Thurston, Sec'y; Joseph Henneberg, Treas.

WORCESTER—First Spiritualist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER — Coldwater Spiritualist Temple, 52½ W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

Detroit, Michigan

Angelus Spiritual Alliance Ch., Loyalty Masonic Temple, 646 Lothrop (between 2nd Blvd. & 3rd Ave.) May Bute Chamberlain & Mable L. Pate.

Allen Memorial Center, Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M., Hazel Damrau.

First Spiritualist Temple, Samaritan Temple, 5045 4th Ave. (Warren & Putnam Aves.) John Throop.

Spirit Communion Church, 3910 Avery, Homer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon., Wed. & Fri. 9 A. M., to 9 P. M.; Henry Gardner.

Christian Ch of Progress (Spiritualist). Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave., Clara Barnett Smith.

First Spiritual Mission, 3629 Grand River at Linsdale; Millie Sigler.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac ("Little Church Around The Corner"), Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Aldrich Memorial Church, Parlor "D", Mezzanine Floor, Barlum Hotel, Cadillac Square & Bates. Sunday 7:30 P. M.; B.W. Standen.

National United Church (Spiritual), 8026 Charlevoix (near Van Dyke); Sun. 8 P.M.; Alwynne Rogers, pastor; Mary Bonice.

Psychic Center, 9116 N. Martindale Ave.; James M. Laughton.

EATON RAPIDS — Spiritualist Episcopal Church, "Mother Church," East Hamlin St.. Robert G. Chaney.

FLINT — Spiritual Episcopal Church, 733 South Saginaw St., Noah Rice.

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wednesday and Friday, 3 P.M.; Beth Roche.

Lansing, Michigan

Lansing Spiritual Episcopal Church, Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church, 2141½ North Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

Muskegon, Michigan

Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

Temple of Spiritual Light, 409 E. Laketon Ave.; Wm. Pawenishing.

ONAWAY — Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St.. Ella Riley.

PONTIAC — First Progressive Spiritualist hurch, 16 Chase St., Mabel Barnes.

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

ROSEVILLE—Church of Harmony of The Christian Corinthians of America, 17358 Roseville Boulevard (near Maple); Lura Mathews.

ROYAL OAK—Ist Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smyth; Sec'y, Margaret Blackburn, 637 Annin. Detroit (3), Michigan.

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson. C. Hegge; Ann Smaley.

Minneapolis, Minnesota

Progressive Spiritualist Church, Minnehaha Hall, 1531 East Lake Street; Sunday 5 & 7:45 P. M.; A. M. Drake; Marion Drake; Hazel King.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

3rd Spiritualist Ch., 931 13th Ave., S.. Sun. 7:30 P. M.. Max Zoeller.

East Side Spiritualist Ch., I.O.O.F. Hall, 22nd & Central N.E.; Anna Swenson. Effie Peterson

Second Spiritualist Ch., Lyndale & 23rd Ave.; Sun. 7:45 P. M.; John Kahler.

ST. PAUL—The First Spiritualist Church, Hague & St. Albans; Sun. 7:30 P. M.; Julius Steinemann.

MISSOURI

Kansas City, Missouri

1st Spiritualist Episcopal Ch.. "Little Chapel on Broadway," 3841 Broadway, Sunday & Wednesday 8 P. M.; M. D. Russell, Chas. M. Ball.

Ninth Spiritual Church. 3101 Indiana Ave., Supday 7:45 P. M.; Tuesday 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.. Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5852 Delar Ave.; Sun. & Tues. 8 P. M.; Wed 2 P. M.; Bernice F Bennett

The Church of Spiritual Science. 3804 Wyoming St., Rev. E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Rev. Elizabeth Swanks, 4855 Sigel Ave., St. Louis (16).

Third Spiritualist Church. Albrect Hall, 3549 Arsenal St.; Sunday 3 P. M.; Anna Reihmann.

Unity Spiritual Science (Advanced Soul hurch) 4408 North 19th St., Tues. & Sun. 2 & 8 P. M. Josephine Erhart.

Soul Science Spiritualist Ch., Kingsway Hotel. Kingshighway & Lindell Blvd., Sun. 7:45 P. M.; Iona Brandt.

Progressive Spiritualist Lyceum & Research Society of St. Louis 4349 Manchester Ave.; Sun. 2 P. M.; Robert C. Kroll.

NEBRASKA

LINCOLN—1st Church of the Spiritualist, 803 S. 11th St.; Lionel P. Everman.

NEW HAMPSHIRE

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.. Frank Daley.

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(Continued from Jan. 10 Edition)

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xxx

Union City, New Jersey

Spiritual Church of Divine Guidance, 517 Thirty-seventh (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

1st Spiritual Ch. of Resurrection, 510 48th St.; Sun., Tues., Thurs. & Fri. 7 P. M.; Mon., Wed., Thurs. & Fri., 2 P. M.; M. Sliffka.

xxx

WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Mon. & Wed. 8 P. M.; Tues. & Fri. 2 P. M.. Louise Gallo.

NEW YORK STATE

Albany, New York

1st Spiritualist Ch., Hotel DeWitt Clinton—Sun. 8 P. M. Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

The Progressive Spiritualist Temple, Room 6, 91 N. Pearl S.; Margaret Lewis; Maud Jacobson; Sun. & Wed., 8 P. M.

xxx

Binghamton. New York

First Spiritualist Church (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

1st National Spiritual Ch. Parlor "A", Arlington Hotel, Sun. 7:30 P. M.; Proella Marean; Clarence Titus.

Sunshine Auxiliary, 7 Mulberry Street; Wednesday 7:45 P. M.. Mae Merritt.

xxx

Broklyn, New York

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

W D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues., 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

4th Spiritualist Ch. 433 6th St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.. (B.M.T. subway, 4th Ave., Local—77th Street Station) Lillian Johnson.

Universal Constitutional Church, Inc., 169 Reid Ave.; Sun. 8:30 P. M.; arl Christian.

xxx

Buffalo. New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Center, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's day 4th Sun.); K. L. Henderson, Clara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lanora Wolf. J. J. Carroll.

Light Spritualist Church, Delta Temple, 692 E. Utica St.; (Medium's Day, 3rd Sunday. Nettie Roehl.

(BUFFALO, Continued)

Spiritualist Church of Life, 34 Elam Place; Lecture & Messages, Sun. 8 P. M.. All Message Service Wed. 8 P. M.; T. John Kelly.

Psychic Study Group, 91 Woodlawn Ave.; Monday & Friday 8 P. M.; Ida C. Moore (GA. 6453).

The Second Spiritualist Science hurch, 39 Manhart St.; Ida Hansen.

Center of Psychic Science, Chinese Room, Hotel Statler; Sunday 8 P. M.; (N.S.A.); Robert MacDonald.

xxx

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. hurch St., (I.O.O.F. Temple), Eva Bostwick.

xxx

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

xxx

FREEVILLE — Harmony Psychic enter, Groton Ave.; Sadie McIntyre.

xxx

FULTON—Temple of Universal Science, 555 First St.; Pearl E. Jones.

xxx

HICKSVILLE — Spiritual Church of Pauline, 45 Park Ave.; Rocco De Ninno.

xxx

JAMESTOWN — Open Door Spiritualist Church, 503 East Second Street; Sun. & Wed. 8 P. M.; (Mediumss day—last Sun.) Carrie Yarter.

xxx

Long Island, New York

Spiritual Church of Pauline, 45 Park Ave., Rocco De Ninno (Hicksville, N.Y.)

LAURELTON—Evangelist Spiritualist Ch., 130—63—224th St., Sun. 8 P. M.; Tues. & Thurs. 2 & 8 P. M.; Eva G. Price.

SOUTH OZONE PARK—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri., 7:45 P. M.; J. Ivor Difford. (Hollis, 5-6114 W.)

RICHMOND HILL SOUTH—Ch of Spiritual Guidance, 111—41—120th St.; Sun. 8 P. M.; Mollie Beck (Virginia 3-5979).

RICHMOND HILL—Spiritual Center of Unity 89-31 114th St.; Sunday 8 P. M.; Hilda V. White.

xxx

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediumss Day, 3rd Sunday). Violet Southland.

xxx

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M., Mon. 7:30 P. M.; Wed. 2:15 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes—Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8, Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpine, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber).

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday, Friday & Sunday 8 P. M.; Anna C. Gaze.

The First Spiritual Science Church, Inc., Studio 856, 154 West 57th St., Sunday 8:30 P. M.. Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 W. 57th St.; every Tues. 8:15 P. M.; Ann Koernig, 64 W. 9th.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

St. Cecilia's Spiritual Temple of Divine Healing. Meetings 1st Friday and 3rd Sunday at 8 P. M., Apartment 6,, 14 West 133rd St., V. Arrindell.

United Spiritualists' Ch.. 41 West 73rd St.. Tues., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun. 11 A M.; (No Messages Sun. P. M.) Edward Lester Thorne.

W. T. Stead Memorial enter, 41 West 8?th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

Spiritual and Ethical Society, Hotel Astor, 44th & B'way; Sunday 3 P. M.; Fred Schneider.

Victor Seabury Memorial Spiritualist Ch. of Truth 1947 Broadway Studio 546, Loew's Lincoln Sq. Bldg. (between 65th & 66th Sts.) Tues. 7:30 P. M.; Frances Seabury, TR 78429.

xxx

NIAGARA FALLS—White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.. Rosebud Vogel.

xxx

QUEENS VILLAGE—The Spiritual Church of St. Mary's 212-76 Whitehall Terrance; Sun., Tues., Wed. & Fri. 7:45 P. M.; J Ivor Difford.

xxx

RICHMOND HILL—Spiritualist Center of Unity 89-31 114th St.; Sun. 8 P. M.; Hilda V. White.

xxx

Rochester. New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 220 Floral Bldg., 257 Main St., East; "A Temple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.

xxx

ROME—Golden Circle Spiritual Church, 703 West Court St.. Eugene O. Parisee; Maude Parisee.

xxx

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassell; Lillian Wier.

Syracuse, New York

1st Spiritualist Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P M.). Wava LeDue; Ida Robinson.

Syracuse Temple, Universal Psychic Science, 118 East Jefferson St., Studio 24 & 25; Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBarr.

Spiritual Church of God, Hotel Syracuse, Parlor D, 10th Floor; Sun. Message Circle, 8:30 P. M.; Evening 7:45 P. M.. Margaret Wesley.

xxx

UTICA — Christian Spiritualist Church, Seneca St. entrance of Maher Bldg., Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 31 Suth Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

Progressive Spiritualist Church, 34 South High Street, Della H. Saxton.

xxx

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Beorngen.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

xxx

Cleveland Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God, 1899 W. 25th St., Fri. & Sun., 8 P. M., G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Divine Spiritual Church, 7220 St. Clair Ave.; Sunday 8 P M.; John M. Williams.

xxx

Columbus, Ohio

The Congregational Spiritualist Association, 1202 Summit St.; Sun. & Wed. 8 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

First Spiritualist Temple, 6th & State St., Sun., Wed. & Fri. 7:45 P. M., Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.). Edgar J. Smertz, 768 Dryden Rd.

2nd Congregational Spiritualist Ch., 150 S. Third St.; Sun. & Tues., 8 P. M.. Curtis B. Morris

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 86 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

xxx

Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

GREENVILLE—Christian Spiritualist Ch. 519 Front St.; Walter F. Heller.

xxx

KENT—First Spiritualist Church, S. Water St.. Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

xxx

MARION — Memorial Spiritualist Church, Christman Bldg., 657 North State St.. Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

SANDUSKY—Spiritualist Temple, 156 Columbus Ave., D.A.R. Hall, Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

xxx

SPRINGFIELD — W. T. Stead Memorial Center, I.O.O.F. Temple, 131½ S. Fountain Ave.; Sun. 7:30 P. M.; Ethel Hoops.

xxx

STEUBENVILLE—Psychic Research Spiritualist Ch., 520 South St.; Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum, pastor; Bess A. Von Dyne, Medium: Opal L. Welch, Healer.

xxx

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo National Spiritualist Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Sumner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritual Church Around The Corner, 515 Jefferson Ave., Sun. 8 P. M.; Teems Sackett.

xxx

VANDALIA — Universal Spiritual Ch., National Rd., one mile west; Corrine Pleasant.

xxx

Warren, Ohio

The First Spiritualist Church, 406 E. Market St.. Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tuts. 7:45 P. M.; George Watson. Elmer John.

Sunbeam Spiritualist Ch., 158 Main St.; Wed. & Sun. 8 P. M.; Bessie Johnson.

xxx

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LaClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

Ingersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

xxx

Oklahoma City, Okla.

First Church of Spiritual Scientist, 614 N. E. 10th St.; Sunday School, 10 A. M.; Sun. 11 A. M. & 8 P. M.; Wed. 8 P. M.; Arthur O. Ackerborn; Lena Taylor, Sec'y.

xxx

Tulsa, Oklahoma

2nd Spiritualist Church, 919 S. Cheyenne St.; John H. Cuddy.

People's Spiritualist Ch., Carpenters Hall, 416½ S. Detroit St.; Lena Williams.

Spiritual Science Church, No. 158, 14 West 15th St.; Harry Swarts.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

xxx

Portland. Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

1st Psychic Science Spiritualist Ch., (N.S.A.) 528 S. W. 11th Ave. W.O.W.; Sun. 2:30 & 7:30 P. M.; Alma Gudhart.

The Spiritual and Psychic Research Temple, Norse Hall., N. E. 11th & Couch Sts., Sun. 7:30 P. M.; Luella LaValley.

xxx

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

xxx

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

xxx

McKEESPORT—1st Spiritualist Ch., 809 Locust St., Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick, Pres.

xxx

NEW CASTLE—Spiritualist Ch. of Truth, McGown Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

xxx

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton. Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

xxx

Pittsburgh, Pennsylvania

Spiritualist Ch. of Revelation, 114 Federal St. (Northside). Sun., Tues., Thurs., Fri., 3 & 8 P. M.; Katherine Fidell.

The First Church of Spiritualists, 256 Boquet St., Treas. Mary C. Bell, 5815 Rural Pittsburgh (5) Pa.

xxx

READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.

xxx

WESTFIELD—Spiritual Guidance Center; Harry E. King.

xxx

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence. Rhode Island

Haven Spiritualist Ch., Sheraton Biltmore Hotel, Room "D"; I. F. Haven.

W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M., Thursday, 7:30 P. M., Theodore Perkins, Sec'y; Eugenie R. Letourneau, Treas.; Bertha B. Hodgkins, President.

TEXAS

BEAUMONT — Golden Rule Spiritual Church. 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

EL PASO—Nat'l Federation of Spiritual Science Ch. No. 184. 3501 Douglas St.; Sun. 2:45 P. M.; Wed. 7:45 P. M.; Bessie A. Trostman.

xxx

Fort Worth. Texas

Memorial Spiritualist Church, 111½ East Third St., Claudeau Folsom.

First Spiritualist Church of Fort Worth, 311½ Main St., Charles L. Sharp.

xxx

HOUSTON—1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.

xxx

San Antonio. Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.

VIRGINIA

Norfolk. Virginia

Memorial Spiritualist Church, 305-307 West 37th St.; C. Harrison Engle.

Light of ruth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred Jordan, President I.G.A.S.

WASHINGTON

BELLINGHAM — The First Spiritualist Church, 2609 Kulshan St.; Fern Balius; Della Carlson.

xxx

Oklahoma City. Oklahoma

Spiritual Science Ch. (N.S.A.), 1005 North Harvey. Sun. & Wed. 8 P. M.; Carrie Hamblen.

Spiritual Science Church of America, 329 N. W. 13th St.; Mae Daerr McQuestion. Independent Spiritualist Church, 18 South Klein St., Jones Lester.

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch.. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmore.

Metaphysical Temple of Truth, 10855 Crestwood Drive, Florence L. Myers.

xxx

SPOKANE—National Spiritualist Church, "Star of The East"; Julian A. Fox, 807 North Ash Street.

xxx

Tacoma, Washington

National Spiritualist Church, I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford.

Spiritual Memorial Church, 1408 S. "L" St.; Margaret Baker. Ruth Truman.

WEST VIRGINIA

CHARLESTON—First Spiritual Church of 1202 Elmwood Ave., Beulah Brison.

xxx

HUNTINGTON—Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WISCONSIN

KENOSHA—1st Spiritual Alliane Church, 6202—8th Ave.; Wed. 8 P. M.; Sun. 3 & 8 P. M.; Edna Ryan.

xxx

MADISON—First Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y.

xxx

Milwaukee, Wisconsin

Christ Memorial Spiritual Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.. Walter F. Krahn.

1st Psychic Science Ch., 2671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Spiritualist Ch., 1259 South 5th St.; Frieda Baumann, 921 S. 30th.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

Mental Science Spiritual Temple, 1431 W. Greenfield Ave.; Agnes Wolf.

First Spiritualist Church of Milwaukee, 734 N. 26th St.; Services 10:30 A. M. Sunday. F. Lorenz Lamping.

CANADA

CALGARY (ALBERTA)—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

xxx

HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

xxx

MONTREAL — "Montreal's Spiritual Shrine," Rialto Hall, 5711 Park Ave., Room "C"; Iola Perrottee; John Harrison.

xxx

Toronto, Canada

Britten Memorial Spiritual Church, 847 Dovercourt Road; Mae E. Potts.

Church of Spiritual Faith, 962 Bloor St. W; Sun. 2:30 & 7:30 P. M.; Jean Windle.

xxx

VANCOUVER, B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun. 7:30 P. M.; Ethel M. Basham

xxx

WINNIPEG, MANITOBA — Inspirational Church of Truth, The Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

N.C.S.A. President's Annual Celebration

Officers and members of *The National Colored Spiritualist Association* of *The United States of America* honored their President, *Rev. James A. Barlow, recently.*

The celebration marked the fourth consecutive annual rally honoring this year their President's 18 years of faithful service to the cause of *Spiritualism.*

Rev. Barlow is also editor of their monthly publication *"The National Spiritualist Reporter,"* 5636 Twenty-third St., Detroit (8), Michigan. He is a lecturer, teacher and mental medium.

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Spiritualism IN ONTARIO

Canada needs outstanding speakers . . . let these be supplied and Spiritualism in The Dominion will rank with the best in the world.

By

Horace Leaf, F.R.G.S.

I arrived in Toronto, Canada, in time to conduct the Thanksgiving services. Nineteen years had elapsed since my first engagement with *Britten Memorial Church.* That was in the days of *Rev. M. S. McGuire,* since passed to the Higher Life. *Rev. Mae Potts,* whom Mrs. McGuire appointed as her successor, has kept the flag flying notwithstanding many difficulties, and *Britten Memorial Church* is still one of the largest and most prosperous Spiritualist Churches in the *Province of Ontario.*

Notwithstanding their propinquity, I was able to discern decided differences between *Canadian Spiritualists* and *American.* There is much more hymn singing and the service is usually conducted with more ceremony, a habit derived from Britain, from where the majority of the population of Canada, with the exception of the French Provinces, have been derived.

There was the same warm welcome to the stranger common to Americans, however; but to a *Britisher* there was naturally a somewhat more familiar atmosphere.

Rev. Mae Potts

There was a good show of fruit for the *Harvest Festival,* this being sold after the evening meeting for the benefit of the Church funds.

One of the largest congregations of the year filled the Church for Sunday evening meeting, although the whole series of public meetings were well-patronized, notwithstanding a special charge being made for admission. The test of the enthusiasm and sincerity of a following is always the financial support they are prepared to give when special calls on their purses are made. *Rev. Potts* must have felt very satisfied with her Church Members.

The Sunday afternoon meetings are usually given up to healing, and I delivered on each occasion an address on some form or other of spiritual healing, after which recognized healers treated members from the congregation. Some excellent results have been obtained this way, and I talked with several individauls who gratefully acknowledged the benefit they had thus received, often when ordinary medical methods had failed.

Freud's Method

The next day, I lectured on *"The Power of the Mind over the Body,"* and gave demonstrations of Mental Healing to patients from among the audience who came to the rostrum for that purpose. Some cures were evident since some patients walked to the platform in apparent pain and left feeling quite well. The method I used was a modified form of *Sigmund Freud's* dissociation, a method which becomes more effective, it seems, in proportion to the number of people concentrating mentally upon the cure.

I conceived this method of curing ailments when studying *Psycho-therapeutics* under *Professor Hadfieild* at Kings College, London University. It would be a good thing if more about it was known by Spiritualist healers, who could then combine a direct appeal to the patient's mind, plus any spiritual or magnetic healing that the operator might see fit to introduce.

At every other meeting both *Rev. Potts* and I gave demonstrations of clairvoyance, a form of mediumship extremely popular. Results were invariably good. On two occasions a third clairvoyant helped us to the delight of the congregations.

I remained at the Church until after the second Sunday, which was in the main a repetition in principle of the Thanksgiving services, and concluded by conducting a *Psychometry* seance.

This form of demonstration was so much appreciated that no less than three were held during nine days.

Britten Memorial Church

It was known that I had acted as both lecturer and demonstrator on Psychometry at Dartmouth College, New Hampshire, U. S. A. in 1936, when positive results were obtained to the satisfaction of the *Faculty of Psychology* at that famous educational institution.

My next call was at *Hamilton,* where I worked at the request of the *Rev. Gwendoline Laws* and her Church Committee. Like the *Rev. Potts, Rev. Laws* is an excellent clairvoyant, and we invariably shared the demonstrations at each meeting. Here the going was rather hectic as I conducted four meetings in two days with fair success. In addition to the public meetings there was, as at *Britten Memorial Church,* a constant request for private sittings. I was thus able to get into personal contact both with the Church and Church followers, and it became evident that the work of the Pastor was thoroughly appreciated.

From *Hamilton,* I went to *Brantford,* a small but thriving community of about 35,000 inhabitants, and found the *Hope Spiritual Church,* under the Pastorship of the *Rev. Harry Meynell,* in the throes of development.

The Church is barely twelve months old, but full of good will and promise of a fine future. *Rev. Meynell* is fortunate in having some outstanding workers, including *Leslie Leivers,* a retired officer of the *Canadian Airforce. Mr. Leivers,* now in business, fought in the two World Wars.

Psychometry Seance

Here as elsewhere there was an eagerness for phenomena, with an increasing tendency for spiritual philosophy. My addresses seemed to be well received. Again, I shared the platform with the Pastor for clairvoyance, which, as in the two previous churches was fairly successful. Before leaving I conducted one psychometry seance, and finally left for *New York* and my tour throughout the *United States.*

Spiritualism in Canada is not so popular, as it had been after the first World War, but this may be attributed to the lack of efficient speakers. Let these be supplied and *Spiritualism in Canada* will rank with the best countries in the world in our Cause.

Owing to the brevity of my stay in Ontario—a little more than two weeks—I was unable to take special classes in *The Psychology and Development of Mediumship,* including *Mental and Spiritual Healing,* but hearty invitations have been extended to me to return and if that is possible, this demand also can be met.

It would doubtless add to the effectiveness of the Cause if *Canadian Spiritualists* patronized Spiritualist Journals more.

Read the book . . .

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By Helen Edwards

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* * *

Spiritual knowledge is sorely needed today and this book explains the workings of the *Spirit World* in an easy, understandable manner. It provides enlightenment and presents facts to show that it is possible to communicate with the world beyond if we will but open the way and maintain a receptive mind. It warns of becoming too engrossed in the material things of life.

The Author

Helen Edwards
2146 Crane Ave.
Detroit (14) Mich.

* * *

The philosophy in the book will bring a new spiritual strength and peace of mind to all who are fortunate enough to read and understand its message. It is written in simple story form and is a clear unaffected exposition of *God's Laws* by one who has *"peeped through the clouds."*

* * *

Open minded people everywheere will gain much comfort from its message of the *continuity of life after so-called death*

* * *

The author has the unique ability of making the most of all she has learned by watching life as it is lived, and spiritual truth as it has been unfolded to her. Altogether it is a delightful and refreshing and comforting work.

(*) $5.00 Dale News, Inc., Lily Dale, N. Y.

Spiritualism In America

By A. H. READ

One has to live in America to realize how deep the Spiritualistic movement is rooted there. Even small towns of less than 100,000 souls have one or more Spiritualist Church, firmly established and regularly attended by ardent believers in Spirit Return. One small town in which I resided for a few years actually had three Spiritualist Churches; true, one was established in a large room above a shop, but nevertheless it had its altar, drapery and even a small organ from which a little white-haired lady encouraged subdued music to soften the crudeness of this tiny place of worship.

In addition to the churches, many private circles are regularly held in homes at least once a week. There are a good many mediums: a few good, some mediocre. Unfortunately these latter pander to those who are more interested in "having their fortunes told" than the more genuine spiritualist seeker eager for evidence of survival and what lies beyond the death of the physical body.

It was at a private circle in a friend's home that I came in contact with one of the best mediums it has been my good fortune to meet during my many years in spiritualistic work. Her name is *Mary Weichold*—nee Kelly. She is a direct-voice medium, and holds her meetings in private homes at least twice a week.

Mrs. Weichold is the mother of four children, and her husband holds a good position in a publishing firm. All the year round, even in the depth of the bitter winters experenced in the States, when the roads are covered with ice and snow, she will travel by car many miles to somebody's home to give a meeting.

Told to Write a Book

After attending three meetings with this medium, I took a note book and wrote in shorthand word for word the conversations between the sitters and the many spirit friends whose voices came ringing through the trumpet. After the first atomic bomb exploded over Hiroshima, Mr. Kelly, through the trumpet, told me to write a book.

With the advent of the atomic age, it was thought on the other side that this world was less likely to plunge into the final war if the people on earth looked upon this transitory earthly life through the eyes, as it were, of those who had already passed to the fuller spiritual life beyond.

The book is half finished: the balance is still in shorthand notes, written in the dark, the space between the lines being governed by moving the left thumb down the page as the writing continued. Eventually the subsequent meetings were devoted entirely to the book, and many questions were asked and answered which revealed some of the conditions of the various planes, and what life is like when the physical body is no longer required.

The book can be said to have many authors, as, apart from Mr. and Mrs. Kelly, many personalities such as Doctors, Priests, writers, etc., contributed.

Roosevelt a Spiritualist

Few people realize that the late President Roosevelt was interested in Spirit Return. Mrs. Weichold held a seance for him in Albany, N. Y. when he was Governor of New York State, and since his passing, he is said to have spoken through the trumpet which she takes with her from home to home to spread messages of hope to a world so sorely in need of the truth of survival.

When will the book be finished? When time can be found to transcribe the notes. The pages already written were read by a relative after the sudden death of her husband, and the fact that she asked to be allowed to read them again encourages the writer to hope that eventually the book will give to many who suffer grief, because they do not know there is no death, the peace and understanding which becomes the heritage of all true spiritualists.

"Psychic World"
London, England.

Miami Medium TO OPEN *New Church*

Geraldine V. Pelton, lecturer, teacher, trance, direct-voice and materialization medium; 2522 S. W. 4th St., Miami, Florida; minister of the Temple of Continuity, Inter-Denominational, Church; former location 1722 West Flagler St.; plans for new church building at 4585 West Flagler St. in the city of Miami.

Geraldine Pelton

The property for the new church building, according to Mrs. Pelton, fronts 202 feet on West Flagler St.; estimated cost exclusive of land, $19,000. Modern church additions include a 16 foot crucifix and "The Grotto of Lourdes" . . . a hallowed place for prayer and healing. Special doors, an attractive entrance, finished construction and landscaping may take many months.

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Recent Spirit Teachings for The Future of Mankind

Four Different Schools of Thought

The study of Thought appears to have eluded the minds of all great Thinkers. They have evaded its investigation and at present no generally accepted scientific opinion exists concerning its real nature.

Only Matter and Energy have been scientifically investigated. Why?

By

Staveley Bulford

Spiritualists, and all religious thinking people the world over, will realize that the most important necessity for the post-war world will be some universal concept of Life and Spiritual Law.

There are many nations, many different kinds of languages, many and various concepts of religious thought, but there is only one God, one Deity of them all, one kind of Life with Consciousness and Progress in innumerable stages of developmennt.

In this conglomeration of races and languages of mankind one immutable unit, one common factor to the whole of mankind exists, and that is Thought. We all must *think*. We clothe our thoughts in words, the words vary according to the language used, but we all commence from this Universal starting point of Thought when we speak or write.

The Universal Plan

Thought, therefore, is a universal factor common to all Mankind. It is a part of the Universal Plan of the Creator but not so with languages. These are the creation of man, devised by the use of his creative ability and expressed by sounds as well as by the special design of lines called letters arranged according to a system to form words and sentences.

We should not consider Thought and Language as one and the same thing. However true it may be, Thought depends upon Language —speech or writing—for its objective manifestation.

The study of Thought appears to have eluded the minds of most thinkers, for it is an amazing fact that although such an enormous amount of information has been discovered by scientific investigation of Matter and Energy, and that all the attainments of science have depended on the ability to Think and create Thoughts, yet the nature of Thought itself has evaded all investigation and at present no generally accepted scientific opinion exists concerning it.

Points of View

Four different schools hold the following beliefs concerning Thought.

(1) The Religious View.
(2) The Common Philosophical View.
(3) The Vitalist View.
(4) The Mechanist's View.

(1) The *Religious view* is that Man has a Soul—a spiritual attribute outside the realm of Matter and Energy and that this Soul uses the brain, producing Thought.

(2) The *Common Philosophical view* is that the brain itself produces Thought and that the Soul follows what the brain is doing, resulting in the awareness of our Consciousness.

(3) The *Vitalists* believe in a Life-Principle outside the realm of Matter and Energy, and that Thought is a process in the brain, dependent on the Life-Principle.

(4) The *Mechanist's conception* is that Matter and Energy only are existent on this planet Earth—that the body is complete of itself, a complicated mechanism and that Thought is produced by changes of the substance of the brain.

Thought implies a state of Consciousness. You cannot think in a state of unconsciousness. You may be perfectly unconscious of physical surroundings; the complete five-sense faculties may be temporarily suspended, as by an anaesthetic or an accident of some kind, yet the consciousness of other things outside the realm of ordinary senses may function, or a dream-like semi-consciousness exist.

This state would not, strictly speaking, be complete unconsciousness, for this must mean complete inability to produce Thought of any description. Consciousness is not Thought, but Thought is the expression of Consciousness, the means of communication. Consciousness may be expressed in Thought by any of the five senses—sound, sight, small, touch or taste. Speaking or writing may manifest it, but they are only the means of communication. They are not Thought itself.

"Blind and Unknown"

The Mechanist's school of thought is definitely wrong. To assume that only those things that can be examined by the scientific method are realities, and that those things which do not permit of such technique must be ignored denotes a great limitation — too great a limitation for any deduction from such a method to be trusted.

We must admit that this idea of a world of "Blind and Unknown Forces" a purely methodical Universe, is easily comprehensible if understanding, reasoning and acceptance of facts were entirely dependent on the Mechanist's experiments and data.

This Mechanist argument is similar to that of the man born blind who, being unable to see, calls sight an illusion of his fellow men, and being unable to understand all that depends on sight because of his infirmity, dwells in darkness and disbelief of a world made objective to those with eyesight.

The religious belief is the most correct of these four ideas, but is indefinite concerning the constitution of the Soul. The philosophical idea that the brain originates Thought suggests that Thought only exists in connection with physical life and is a similar idea to that of the Vitalists with the addition of this Life-Principle.

If we are intelligently to produce explanations and true knowledge of ourselves and the world in which we are living, the first and all-important point is to discover something about Life itself —its origin and its purpose. Without true guidance from this fundamental basis, wrong hypotheses and fallacious conclusions are inevitable.

What Inspiration Is

Who does not believe in inspiration? Yet it cannot be weighed or measured and certainly does not permit of the scientific method. Inspiration dwells always in Thought, and this particular Thought is the product of a higher Consciousness (the Etheric Conscious Mind Section), and the higher Consciousness is the result of an individual's Evolution of his Mind Sections.

Incidentally he may be occupying a physical body or he may not. Thought is possible, no matter what body the Mind-as-a-Whole occupies. It is possible deliberately to seek inspiration and with the knowledge of this important possibility it would be just as inane to restrict thinking to our own limited state of present Consciousness in the Waking-Conscious Mind Section, and ignore the greater attainments of Minds evolved beyond us, as it would be to disregard the miscroscope and to endeavor to find the truth about bacteria or other infinitely small things with unaided eye.

Evolution of The Mind

So, by the end of inspiration we learn that Thought is the manifestation of Consciousness and Consciousness is an unfolding of the Mind-as-a-Whole to the awareness of the individual, no matter on what plane Consciousness may be operating.

The Mind-as-a-Whole is *never* separated from the etheric body; it cannot travel on its own apart from this body, and it is *not* in any way a part of the physical brain. This Mind is a permanently evolving unit, occupying whatever form or body is most necessary for its progress on whatever plane of consciousness its evolution requires.

With the evolution of the Mind-as-a-Whole, quite apart from the separate evolution of the Body (which belongs to Chemical Life), we have a multitude of different states of Consciousness, and Thought is the term that expresses the individual *action* of Consciousness.

State of Awareness

THOUGHT is energy in the Etheric World and causes action and the Creation of THINGS. It is separate from and independent of the necessity for action to follow Thoughts on the Physical Plane of Consciousness.

Thought, irrespective of language, belongs to the universal manifestation of Life from the standpoint of Creation, and this leads us to the next universal factor common to all humanity — Mind—not brain—for Thought as we have seen implies a state of consciousness — awareness. Thought must be no other than the manifestation of Mind producing consciousness arranged symbolically to find expression in word or deed.

"Prediction"

THOUSANDS ARE VISITING THORN'S CHURCH

Rev. Edward Lester Thorne, lecturer, teacher, mental, direct-voice, independent-writing, trance, and materialization medium; minister of *The United Spiritualist Church*, 41 West 73rd St., New York City . . . message services Tuesday, Wednesday, Friday at 7 P. M.; Thursday and Saturday at 1 P. M.; lecture Sunday 11 A. M.

Rev. Thorne

Plans are under way, according to Rev. Thorne, to open a summer camp in the spring of 1948. Watch for announcement.

For the past year, thousands have viewed the Fox Sisters' relics and rare possessions on display in his West 73rd St. church parlors. Every Spiritualist in the Metropolitan section and those planning short visits to New York City should make every effort to see this rare collection including the Fox exhibit temporarily placed in his custody by *Mariam Buckner Pond*, Founder of The *Fox Memorial Society*.

AN HOUR
With
WARREN CHANDLER
By
Howard Ainsley

His study is a charming little hideaway, colorful and quiet, with crimson carpets and shaded lights. In the peaceful warmth of the glowing fire there is a gracious welcome. Handsome statues in burnished bronze, stately mirrors and lighted candles give the room a deeply reverent air.

Warren was born May 21st, 1906. He looks much younger than forty-one. Youthfulness and long life, however, are a part of his inheritance. Newspaper records and church registers show that one of his great-grandmothers lived to be a hundred and thirteen! Born in 1777, she passed on in 1890. After reaching her hundred and seventh birthday her hair returned to its original color and she grew a new set of teeth.

"The Understanding Friend"

At sunset Warren loves to watch the flaming clouds in the western sky. Writing is easy for him then. He is fond of history, architecture, and genealogy. He treasures heirlooms. Likes to collect records of his favorite music and photographs of his friends. He has an odd belief that red roses bring him luck. His pal is his dog.

In the past he has seen days of hardship and suffering. Adversity has given him a very practical view of life. He says there is seldom any physical pain which equals the silent suffering we bury in our hearts. That is why he is The Understanding Friend.

His ancestors came from England and Holland. He was born into the Protestant Episcopal faith. Loves all the colorful ceremony of the High Church with its vibrant chimes and fragrant incense. He often reads the quaint inscriptions on old tombstones. Is keenly interested in reincarnation. Believes we are attracted to and love most deeply those we have known and loved before.

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What I Observe by R. G. Pressing

"Researcher" Now A Spiritualist

W. H. Gilroy, 634 S. Serrano, Los Angeles (5), California, is fast becoming a "*dyed-in-the-wool*" Spiritualist. For years he was Secretary of The *American Psychical Institute* but nothing startling ever seemed to happen. True, old records of dry "*proceedings*" were hashed and rehashed but actual personal contact with mediums was a rare event confined mostly trying to disprove known theories of mental telepathy and then things began to happen. He met *Rev. Mae Taylor* at 1907 Argyle Blvd., Hollywood.

Test messages were received conclusively proving identity of communicating spirits and in true researcher fashion, *Mr. Gilroy* submitted a statement . . . vouched for by *Felix J. Frazier*, 1934 North Serrano Ave., Hollywood (27), California. *Mr. Frazier* was present at the time *Mr. Gilroy* received the test message from *Rev. Taylor*. *Mr. Gilroy's* statement follows.

"Does Death end all, or do memory and personality persist? This is *not* a question of theory or belief. It is one of *fact*. Things are neither possible nor impossible. They are or they are not.

"To some, bereavement is the trigger to increased religious activity. To others, it is the spur to investigation. I am one who finds little solace in merely believing. I must *know*, and to know *I must investigate*. And my investigations have brought me knowledge — a knowledge which I wish to pass on to you so that you too will be moved to do what I have done.

"*Seek and Ye Shall Find!* Many have done this and have found the answer to the age-old query—*If A Man Die, shall he live again?* You can do it too! Listen . . .

"My mother left this life when I was a small boy. Thus she became idealized in my thinking. Throughout my youth and adolescence I mourned this great loss and pondered over the question of life and death. Was this *Lovely Lady* still in existence somewhere? Could I reach her? Did she love me as I loved her?

"My quest led me through many strange places. From a study of the standard religions. I moved on to the occult beliefs and practices. I learned much that has been of great value to me, but not what I wanted to know.

"Then I came upon *Spiritualism*—another belief to be sure, but I was told that this faith is founded upon demonstrable fact. I need not accept authoratative statements. I could find out for myself.

"Many convincing proofs were given me—but *not* the one I wanted. I wanted my mother just as a little boy wants his mother. *And finally I found her!*

"Early this year, 1947, I attended Sunday evening services in a *Spiritualist Church in Hollywood, California.* Services were being conducted by *Rev. Mae Taylor* who, I was informed later, was a splendid 'identification' medium.

"She gave 'spirit messages' to several members of the congregation to which I listened attentively, but without much interest. Then she reached me.

"It seemed that my mother was standing beside me and wanted me to know how pleased she was over the fact that I had recently hung *her picture* in my new offices.

"*This was true and I felt that at last I was getting somewhere.*

"But then came a disappointment. I expressed my appreciation to *Rev. Taylor* for the message and asked her if she could give me my mother's name. '*She tells me her name is Mary Ellen,*' smiled Rev. Taylor. I replied that my mothers name was not *Mary Ellen* but *Molly.*

"'*I can't help that,*' said Mrs. Taylor. '*I can only give what I get*'—and she continued with her message service without telling me any more.

"I chalked up another failure on the long score board and proceeded to forget all about it for the next few weeks as I was very busy.

"A month or so later, I received a visit from an *Aunt* whom I had not seen for many years. During the course of this visit, I recalled the episode in *Rev. Taylor's* church and related it to my aunt, expressing surprise that the material concerning the picture was quite true and could not have been normally known to Rev. Taylor—yet the name had been quite wrong.

"A strange expression came over my aunt's face. She said nothing for a few moments—then: '*Mary Ellen WAS your Mother's name. We all called her Molly which is why you only knew her by her nick-name.*'"

Now some one reading this testimonial will say: "*That's nothing unusual, I have received hundreds of such messages.*" Sure you have and so have hundreds of other *Spiritualists* but don't forget *Mr. Gilroy* used to be a researcher and things like this don't happen very often in a *Psychic Research Society*. Besides, it was *proof positive* that his very own mother was indeed alive and knew her name even if he did not.

Why research societies will spend years . . . probing into case histories, instead of giving their members an opportunity to investigate mediumship as it is today, is a question that only they can answer. Their super-scientific attitude is all but a phobia, and as a rule most of their intellectual members will settle for anything except the spirit hypothesis. "*Telepathy,*" "*Thought-Transference,*" "*Subliminal-Self,*' "*Super-Ego,*" "*Extra-Sensory Perception,*" "*Thought-Form,*" "*Secondary-Personality,*' "*Extraneous Thought-Projection*" . . . yes, anything but a spirit. That's being scientific!

Bret Harte Psychic?

Under their "*Famous Fables*" column with a sub-heading "*Psychic Phenomena,*" the "*uppish*" Philadelphia Record, a journal that usually goes out of its way to snear at Spiritualism, published the following: American author *Bret Harte* was once a house guest at an English castle. One evening, as he was leaving his room to descend to dinner, he noticed an open door across the corridor. Beyond it was the quaintest and most charming room he had ever seen. It was something out of the distant past, with furnishings and tapestries of another age—all perfectly preserved.

At the dinner table, Harte complimented his host on the room.

"*There is no such room in this castle,*" said the host, after he had listened to the author's glowing description.

Harte led the way upstairs. He looked for the door that he had seen across the corridor from his room, There was no door. Only a blank wall.

"*But I tell you, it was here when I went down to dinner!*" he insisted, noting the quizzical expression on his host's face.

"*I'll tell you what,*' said the latter sympathetically. "*Why don't we look at the plans of the castle. Perhaps we can learn something from them.*"

The plans were produced and the host pored over them.

"*By Jove!*" he exclaimed. "*There was such a room, and exactly as you described it! But it was destroyed by fire two hundred years ago!*"

463,400 *Spiritualists*

Almost half a million Spiritualists in *Brazil!* According to The Religious census, published in "*Light and Life,*" the latest official figures based on a survey of 41,236,315 Brazilian residents in 1946, there are 463,400 persons who believe in personal conscious survival and spirit communication. Staggering figures, indeed.

Balance of registration shows 39,177,880 *Roman Catholics* in Brazil; 1,074,857 *Protestants;* 37,953 *Orthodox Greeks;* 101,974 persons without religious declaration; 123,353 *Buddhists;* 107,392 other religions; 87,330 persons "without religion"; 55,666 *Israelites;* 3,053 *Mohammedans;* 2,358 *Shintoists;* and 1,099 *Positivists.*

These exact figures, together with newspaper clippings, were submitted by *Letito J. Doughty*, Box 186, Garden Grove, California.

Russell's Cleveland Schedule

Theodore C. Russell, "America's Premier Psychic," plans to make a public appearance at Cleveland's *Little Theater* April 17th. He will lecture and demonstrate his rare gift of mediumship.

For the past several years, in Buffalo's *Hotel Statler*, Mr. Russell was leader of the *Cosmic Science Foundation, Inc.* and conducted regular services during the winter months but this year his plans call for continuous travel.

Since the conclusion of his engagements last summer at *Lake Brady Spiritualist Camp*, Brady Lake, Ohio, and The *New England Spiritualist Association*, Lake Pleasant, Massachusetts, *Mr. Russell* filled an engagement at The *First Spiritualist Church*, 33 Bliss St., Springfield, Massachusetts, where he spent many hours renewing old acquaintances . . . particularly mentioning his long chat with *Elizabeth Harlow Goetz* (82) one of Spiritualism's foremost trance lecturers.

Evidence Extraordinary

Toward the close of a Sunday evening service, whilst the medium was blind-folded, I visited the *Spiritualist Church of Life*, 34 Elam Place in the City of Buffalo, N. Y.

The medium and minister of the church, *Rev. T. John Kelly*, was answering sealed ballots. Although late, I began writing a question on a ballot and then it happened. Through *Rev. Kelly's* organism, the spirit in control called my name and answered my question even before I had time to be comfortably seated. I still retained my ballot, in fact, I had just started to fold it in the manner required of those who submit questions for this particular type of service.

Now *Rev. Kelly had* no way of knowing I was in Buffalo. I had not planned to attend until the last minute. I had completed important business and on an impulse decided to stop at the church before returning to *Lily Dale.*

My question was answered satisfactorily. True, I have known *Kelly* for over twenty years. What, then, is proven and how are these messages conveyed to the medium? Simply by spirit contact. The medium's collaborators on spirit side seem to know me, and in this instance, knew one of my problems. What is more natural than that they tell me about it?

Much Needed Propaganda

Have you tried the *Rotary, Lion's Kiwanis* and other leading *Clubs* in your town? There is a need for the presentation of our philosophy, yes but in most instances this would be looked upon as prosolyting and it would be most difficult to obtain permission to confine the usual 30 minutes allotted to the subject of Spiritualism.

Not that it would be difficult to present our case briefly in such a short period of time but it would hardly be accepted as an appropriate subject.

What then? In this country of ours there are hundreds of splendid clairvoyants and billet readers. The interest in such a demonstration is tremendous. To prove my point, I have on numerous occasions made arrangements with Clubs and during the time allotted to after-dinner speakers, have presented some outstanding mediums.

Just recently, I was privileged to introduce *Frederick Nicholson*, a permanent resident of Lily Dale, for a demonstration of clairvoyance before The *Lion's Club* in the city of Jamestown, N. Y. The engagement was publicized in their *weekly* "*Lion's Roar*" and their largest noon-day luncheon attendance in years was the result. The men were attentive, considerate and seriously interested.

A talk with the medium after the demonstration disclosed this amazing fact for he said "*Really Pressing, the idea at first frightened me. I had no way of knowing how my work would be accepted but I can truthfully say that that group of men radiated something . . . a something I do not find in all Spiritualist audiences. What they lacked in understanding they made up for by their sincere appreciation.*"

I knew *Nicholson* meant it for I have seldom heard him give a more convincing demonstration. Had the audience not been "*sympathetic,*" the situation may have been quite difficult.

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PEN PORTRAITS OF THE PROPHETS BY BERNARD C. CLAUSEN

Left to right, they are: Zephaniah, Joel, Obadiah, Hosea, Amos, Nahum, Ezekiel, Daniel, Elijah, Joshua, Jeremiah, Jonah, Isaiah, Habakkuk, Micah, Haggai, Malachi and Zechariah.

THE GREAT WITHIN

Age and "Death" are manifestations of man's own false beliefs, deeply rooted in his race consciousness.

There are three levels of consciousness—
Conscious
Subconscious
Superconscious

By

Lloyd Williams

How often the subject of discussion is the occult . . . the hidden nature of things, one comes up against the objection that no proof exists: One is accused of wishful thinking in these matters when, in fact, it is the objector who is guilty of this offense. Comfortably ensconced within the narrow confines of his own physical shell, he prays only for peace to continue his slumbers, any lurking doubts as to his ultimate security being quickly dispersed in specious arguments sadly biased by his own emotional reasoning.

Were one dealing with tangible flesh and blood phenomena, such demand for demonstrable proof would be legitimate, but as this is admittedly not the case, the required evidence being available only at its own level, the *onus* is upon the investigator to prove his philosophical integrity in a willingness to accommodate himself to the laws and conditions of the plane he wishes to investigate, in which case, the proofs available would of course be individual rather than demonstrable.

Matter Is Vibration

The time has now arrived when, if Science is to make further headway, we *must leave behind the machinery of a five-sense world.* In his future research, the scientist will require but one instrument . . . himself; at once the means and the end of all research and revealing the *Great Secret of the One.*

In the *New Age,* man will no longer scan the starry wastes of the visible heavens for the solution to his problems . . . rather will he seek to solve the mysteries of the *Great Beyond* of the *Macrocosm* by turning to the *Microcosm* which is himself . . . to the *Great Within,* reflecting it. In this research the basis and criteria of all judgment will be man's *extra sensory perception* whereby he will familiarize himself with the *World of Causes.*

As a result of recent research into nuclear physics, the truth of this is already beginning to filter through, in the somewhat startling revelation that matter as we conceive it has no real existence, vibration being its entire sum and substance.

Upon this subject let us hear what the late *Sir James Jeans* had to say: *"Trying to observe the inner workings of an atom is like plucking the wings off a butterfly to see how it flies: Or like taking poison to discover the consequences. Each observation destroys the bit of the universe observed and so supplies knowledge only of a universe which has already become past history.*

All Is Mind

"Time and space begin to appear merely as fictions created by our own minds . . . illegitimate extensions to nature of a subjective concept which helps us to understand and describe the arrangement of objects and events as seen and noted by us. We may notice how the absorption of space and time into a higher unity — the Space Time Continuum, which transcends both and is changeless, satisfies the requirements of the philosophers, although only at the expense of relegating evolution to the realm of appearance."

As science makes the transition from the five-sense to the extra-dimensional planes, no doubt its traditional principles of systematic and formulated knowledge will be still based upon phenomenal manifestation . . . even at these more inner levels; but once this process has been fairly started upon, and as man delves deeper and deeper into the realm of *Causes,* unveiling more and more of *Truth* as he proceeds, he will see with ever increasing clarity of vision that all is *Mind* in the whole wide *Universe.*

Truth of Being

The structure of all the differing substances will be seen to depend upon the thought pattern creating them, for in *Truth* there is but *One Mind* . . . the expression of the *One Vibration* . . . the *Word* or *Logos,* without which nothing was made that was made, and embodying all lower vibrations or levels of consciousness in the universe as well as supporting them.

There are three levels of consciousness; the *conscious,* the *subconscious,* and the *Superconscious.* The former is the animal or race-consciousness which performs the involuntary functions of the body by habit while the latter is the level whereby we contact the *Divine Source* Itself and from *Which* we learn the *Truth of Being,* in the consciousness of the *One, Who* is yet *All.*

It is to this state that man is to lift himself if he is to attain health, wisdom and power, for all power is his when he can rise to the consciousness of the *Unity of all Life* . . . to the magnetic principle of *Universal Love* upon which all *Life and Form* depends.

"For They Shall . . . ."

Between these two states stands the conscious mind of man, the intellectual principle. At one moment at the edge of an abyss of despair, at the next inspired by hope from the *Immortal Principle of Life Within* him, drawing him ever toward his Source at the very heart of his *Being.*

Education in *Truth* is the way of man's return and this can only come from within . . . from his own *Christ Principle* ever knocking at the door of his consciousness upon the *One Vibration* which spells *Immortal Life,* and not as we have believed and outpictured, *"Death."*

Age and *"death"* are a manifestation of man's own false beliefs, deeply rooted in his race-consciousness. Did not the *Christ Himself* give the lie to such manifestations of error wherever He encountered them? We are living in wonderful times when many wonderful discoveries are about to be made; the day of the fulfillment of many prophecies. *"For they shall mount up with wings as eagles—they shall walk and not be weary, run and not faint."*

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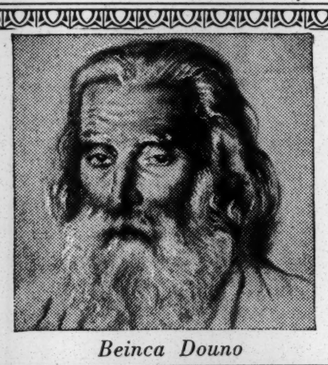

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